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ferent places were formed independently one from the other, according to the uniformity of the thought of man in the different parts of the globe, seems to me just as well applicable to many mythological stories. It is not necessary to presume that all myths have sprung up in exactly the same way. Different theories may be alternatively correct.

A. SCHINZ, PH. D.

- (75) *Problèmes d'esthétique et de morale.* C. R. C. HERCKENRATH. Alcan, 1898, 163 pages.

a. *Æsthetics.* The author tries to arrive at a theory of beauty by way of psychogenesis. The beautiful, he says, consists, with children and savage people, in a simple and ingenuous combination of the elements of the beautiful object, especially color and sound. Gradually the simple becomes tiresome and we look for other and more complicated combinations of colors and sounds. The artist who, during his whole life, is dealing with such matters, acquires a very fine taste which ordinary people do not arrive at. Taste changes, and although not discutable in individuals is capable of progress at any time. "Good taste—that is, the conclusion—is a taste more refined, more cultivated than bad taste" (p. 46).—It is the first time, so far as I know, that intellectual theories have been applied so thoroughly to æsthetics, and I cannot but think that this way of treating the problem of beauty is full of promise. The chapters on the Sublime, on the Problem of the Tragic, and on the Comic Art and Laughing, do not offer the same originality and freshness of thought as the one on the Sense of Beauty, although the intellectual element is also not lacking here.

b. *Ethics.* The chapters grouped under this head, "Le Problème Moral," show a still greater lack of originality. The author evidently has never studied very thoroughly any history of ethics, for if he had, he would have remarked that all his theories are very old. He seems to believe, for instance, that he has found out (by correcting and completing Schopenhauer) that *sympathy* is the irreducible element of morality, while every one knows how often this principle has been advanced as the basis of ethics, and that even often the very word has been used, *e. g.*, Adam Smith. Besides, the intellectual element is not so thoroughly carried through in the second part of the book as it was in the first.

A. SCHINZ, PH. D.

- (76) *La personne humaine.* L'ABBÉ C. PIAT. Alcan, Paris, 1897, 401 pages.

All views and opinions are represented in the excellent collection, "Bibliothèque de Philosophie Contemporaine," of Mr. Alcan. The author of this book is a dignitary of the Roman Catholic Church, who takes up the old idea of human personality and of the soul, and tries to maintain its efficiency on contrast to modern phenomenism. His argumentation takes up 400 pages, but without advancing a single argument that has not been presented a thousand of times before.

I doubt very much whether arguments which were not able to check the progress of modern psychology when advanced for the thousandth time would have this result after the thousandth and first time.

Further, even if one would be perfectly willing to admit that definitive solutions of the problems of the soul or mind have not yet been given, that would certainly not necessarily imply, as Mr. C.

Piat seems to think, that the new phenomenistic theories have to be considered as entirely wrong.

I will give in a few words the ideas as represented by the Abbot:

I Part. The *Perception*, which man has common with animals, gives us already the feeling of the continuity of the "Ego." And this consciousness is so strong that it cannot be given up: science will never prevail against the inner experience.

II Part. The *Reflection* belongs to man alone. The theory of transformism claims that reflection is only a prolongation of organic process. But, says the author—whose answer here is not so definite as in the first part of the book—the theory the transformism arrives at, cannot yet be considered more than an hypothesis.

III Part. The *Sense of Responsibility* is the final and decisive argument against phenomenism. Liberty is conceivable, since conscious causes are different in quality from the unconscious or physical causes. Duty imposes itself and consequently the old theories concerning the human conscious personality gives a more-satisfactory explanation of the reality than the modern theories.

A. SCHINZ, PH. D.

- (77) *Einige Experimente über Gesichtsbilder in Traum*. By PROF. J. MOURLY VOLD. Dritter Internationale Congress für Psychologie. Munich, 1897, pp. 355-357.

The experiments on dreams, reported to the Psychological Congress at Munich by Professor J. Mourly Vold of Christiania, suggested to the writer a study of the visual element in the dreams of his students in the State Normal School at Westfield, Massachusetts. Each member of a small class in senior psychology was provided with a set of the following objects—eleven in all—cut from colored paper: a square (green), $1\frac{1}{2} \times 1\frac{1}{2}$ in., and an octagon (light violet), cut from a square, $1\frac{1}{2} \times 1\frac{1}{2}$ in.; a square (red), 2×2 in.; and the following objects cut from squares, 2×2 in.; a heart (violet), a robin (green), a coffee-cup (light yellow), a Maltese cross (blue), a circle (pink), a triangle (blue), a hen (light green), and a cat (light blue).

The conditions imposed were similar to those mentioned by Professor Vold: The objects were to be spread out on a white background, intensely observed from two to ten minutes just before retiring, and the light extinguished without looking at the flame. The experiments were to be made on ten successive nights, and the details of the remembered dreams written out the mornings following. Fourteen women—ranging in years from twenty to thirty—fulfilled the conditions of the test and reported 221 dreams. The largest number of dreams reported by any one member of the class, for the whole period of ten nights, was thirty-five, and the smallest number seven.

Color was a pronounced feature of forty-seven of the dreams. Red was reported seventeen times; green, six times; blue, white, yellow, and black each five times; violet, three times; and gray once. In eighteen of the dreams, the color element was attributed directly to the colored papers observed, and the forms of the colored papers—as the hen and cat—accounted for eleven more of the dreams.

A strong visual element was reported in 133 of the dreams, a marked auditory element in ten, and a pronounced motor element—riding, running, or falling—in twenty-three of the dreams. Fifty-seven of the dreams refer to family and friends; thirty-three to present vocation; twelve to sickness, death, or accidents; ten to personal appearance—chiefly dress; fifteen to animals and six to plants.